

## Treasure

Read Matthew 6:19-23

Fifteenth Sunday after Trinity

Your treasure is what you prize highly, what you work, sacrifice and live for. The Word of God does not speak against being industrious and rich but warns against making these temporal things treasures—living and working for them instead of using them to serve God and our fellowmen.

We are not to gather treasures on this earth. The risk is too great. There is the danger of thieves. A disastrous fire and the treasure vanishes, a storm or accident and it is gone. The worst danger is the disastrous effect such treasure has on the soul, it has the power to anchor the soul to earth. "For where your treasure is there will your heart be also." Heaven is a permanent place for lasting treasure and this treasure has also the ability to attract the heart. Instead of drawing us to the earth it will draw us heavenward.

Many of the things that men consider treasures here would be of no value in heaven and some are of little value on the earth. With nothing but a house full of money a man would starve. Great fortunes worth of the best kind of food hoarded up as the basis of security would be only the dream of a madman yet these things are good and necessary when used for the purpose for which they were intended.

A worthwhile treasure must be lasting and continue to have value. Money as a medium of exchange ceases to have value outside the borders of the land in which it was issued. With the future in mind, let us remember that all earthly coin will be valueless when we are to leave this earth. Therefore the exchange must be made on this side of eternity.

How shall we gain heavenly treasure? God's Word mentions several ways. We may exchange temporal wealth for it. God wants us to be diligent in whatever calling we have. We should seek to make money, not for self but to help others. "He that giveth to the poor lendeth to the Lord." Jesus said to the rich young ruler: "Sell that which thou hast and give to the poor and thou shalt have treasure in heaven."

Heavenly treasure is gained also by giving up. If God has called you into a work or a position making it necessary for you to leave the comforts of home or leave your dear ones then your willingness to follow that call will result in heavenly wealth. Jesus says, "Every one that hath left houses or brethren or sister or father or mother or children or lands for my name sake shall receive an hundred fold and shall inherit eternal life." Matt. 19:29. Some even in these days are called upon to suffer persecution for the sake of Christ's name. But Jesus says, "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad for great is your reward in heaven."

It gives immediate satisfaction and joy to see others brought from darkness to light and from the power of sin unto God. That means joy here and treasure in eternity so pray, work and give that souls may be saved. However, the most important condition of becoming rich for eternity is that you are a child of God. If you are not a child of God you will reap no eternal benefit from anything you do or give. But as a child of God Paul says, "Heirs of God and joint heirs with Christ." —J. Selmer Stolee

## Canada District Circuit Workers' Convention



Pastor Arnold Thompson  
Windom, Minnesota.

A list of places to be visited by Pastor Thompson was printed in the first September issue of the Shepherd. There are some minor changes, and this revised list will give the information desired, in the following order: name of circuit, date of conference, place of conference, local Pastor and his address.

Saskatoon; October 3; 3 p.m., Seminary, 5:30 and 8 p.m., Zion Lutheran Church; Dr. O. K. Storaasli; 710 Albert Ave., Saskatoon, Sask.

Moose Jaw; October 4; Central Lutheran Church; Rev. J. R. Groetum; 1084, 1st Ave. N.W., Moose Jaw, Sask.

Swift Current; October 5 and 6; Church, Frontier, Sask; Rev. M. B. Odland; Swift Current, Sask.

Southern Alberta; October 8; Nidaros Lutheran Church, Claresholm; Rev. H. Haugen; Claresholm, Alta.

Camrose; Wetaskiwin, October 9, Bethel Lutheran Church, E. O. Walker pastor, 3 p.m. and 8 p.m.

Edmonton; October 10; Central Lutheran Church; send to Miss Bodil Gottlieb; Sub. P.O. 23, Edmonton, Alta.

Peace River; October 11; Church,

### FAITH IN ACTION PROJECT

It was reported that the District Luther League is now supporting three parish workers full or part time. Miss Amy Grue is working in the Fairy Glen, Sask. parish. Miss Martha Pederson is working during the summer months in Prince Albert, and Miss Charlotte Vikse is working part time in Saskatoon. It is hoped that more workers can be added soon as workers volunteer to serve this way, and as the Lord provides support for the workers through Faith in Action Offerings. Miss Margaret Braathen, who was one of the first full-time workers, is now serving under the General Board of Home Missions of our Church, and has been stationed in Winnipeg and Melville so far, and will now be working in certain points in Alberta.

Adolescence is the center of the battle line of life. There is no time when a little push for good means so much for good or a push for evil so much for evil as in the teen years. What are you doing to help the teenagers?

Some people are making such thorough preparations for rainy days that they aren't enjoying today's sunshine. —Wm. Feather.

In the impressive schedule printed below we note that Workers' Conferences will be held throughout our District from Fort Saint John, B. C. to Winnipeg, Manitoba. These conferences are very valuable as they serve to give impetus to, and co-ordinate the youth work of our district. This year the conferences are supplemented with evangelistic meetings at various points. Pray God to bless these efforts!

Valhalla Centre, Alta; Rev. H. A. Strand; Valhalla Centre, Alta;—October 12; Church, Valhalla Centre, Alta; Rev. H. A. Strand; Valhalla Centre, Alta;—October 13, 11 p.m.; Church, Sexsmith, Alta; Mr. Martin Knutson; Sexsmith, Alta;—October 13, 3 p.m.; Church, Norden; Mr. Martin Knutson; Sexsmith, Alta;—October 13, 8 p.m.; Church, Northfield; Mr. Martin Knutson; Sexsmith, Alberta;—October 14; Church, Doe Creek; Rev. A. Mathre; Dawson Creek, B.C.;—October 15; Church, Dawson Creek; Rev. A. Mathre; Dawson Creek, B.C.;—October 16; Church, Montney; Rev. Osborne Olsen; Fort St. John, B.C.; October 17; Church, Fort St. John; Rev. Osborne Olsen; Fort St. John, B.C.

Edmonton; October 18 and 20; Central Lutheran; send to Bodil Gottlieb; Sub. P.O. 23, Edmonton, Alta.

West Prince Albert; October 21; Robinhood Lutheran; send to Mr. Donald Hansen; Luther Seminary, Saskatoon, Sask.

East Prince Albert; October 22 and 23; Weldon Lutheran; send to Mr. Johann Hesje; Crooked River, Sask.

Yorkton, (west); October 24; Southey Lutheran; Rev. T. J. Langley; Strasbourg, Sask.

Yorkton, (east); October 25; Preeceville Lutheran; Rev. Amund Tveit; Preeceville, Sask.

Manitoba; October 27 and 30; also Evan. meetings, Winnipeg; Rev. K. Bergsagel; 114 Sherburn St., Winnipeg, Man.

### MORE THAN TOOLS NEEDED

A young Italian knocked one day at the door of an artist's studio in Rome, and when it was opened, exclaimed: "Please, madam, will you give me the master's brush?" The painter was dead, and the boy, filled with a longing to be an artist, wished for the great master's brush.

The lady placed the brush in the boy's hand, saying: "This is his brush; try it, my boy." With a flush of earnestness on his face he tried, but found he could paint no better than with his own. The lady then said to him: "You cannot paint like the great master unless you have his spirit."

Only by the power of the Holy Spirit are we able successfully to carry on the Master's work. The same great lesson was taught once in a museum of old-time armor. When a visitor was shown the sword of Wallace he said: "I do not see how it could win such victories." "Ah, sir," said the guide, "you don't see the arm that wielded it."

We need all the grace and tact we can acquire through studying the best models and imitating their example; but if we are mere imitators, our lives will be void of real power. We must be filled with the same Spirit who wrought in and through His noble ones.

## Please Pass the Blessings

In our day of a shrinking world with its shrivelling distances it ought to be a little easier to think of the human race as one big family sitting at one large table—God's table. The illustration may not be perfect but we can learn something from it.

There is the head of the table. The folks at that end have eaten their fill; yet sated appetites and particular tastes have left many half-eaten morsels and even whole dishes for the garbage can. Stacked bread plates and heaped platters tell of plenty to spare. How richly blessed they are! Surely they must be very happy and very thankful! Yet did we not hear one of them grumbling with his mouth full of choice food, and others quarrelling over the dishes? And did not some curse God and call upon Him to curse others? And when you suggested to one that he should thank His Magnificent Host, did he not remind you of the boy who provokedly answered his mother, "How can I say 'Thank you' with peanuts in my mouth?"

At the other end of the table—what a difference! Empty plates; some still clean, some scraped and licked clean. Sunken eyes in sickly bodies cast longing looks to "the land of plenty." Their "please pass" is often ignored, sometimes condescendingly acceded to, more often resented as bothersome, and all too seldom cheerfully complied with. Some of these unfortunates crowded at the lower end would fain have moved into the open spaces farther up, but arms thrown across the chair-backs have barred the way, and cold (if polite) voices have warned, "Not here."

We are not at the very head of the table, but we certainly are at that end. Material blessings and spiritual blessings are ours—enough and to share. Therefore we should receive and partake of them with thanksgiving to God, and have an open ear to the needs of others. Lutheran World Action and similar appeals are but mandates from our common Host to "Please pass the Blessings."

—A. K. H.

### "Asleep in Jesus"

By Eliot B. Verney

She is not here—her sin-scarred, empty home of clay  
Is laid aside to wait that coming glorious day  
Of resurrection. Mourn not! for she sweetly sleeps  
—In Jesus: resting in Him till this world's time sweeps  
Into eternity. She finds no sorrow there,  
Just quiet; freedom from all hurry, pain, or care;  
Waiting Christ's coronation day: and when it dawns,  
That eternal morning, fairer than other morns,  
And He comes back to earth to claim His loved, His own,  
We'll meet again—perfect, complete, around His throne.

In the vivid Hebrew language the root meaning of the word for youth is to tumble about, "toss up and down", "yell." The picture behind the word is of a lion tossing its mane and roaring. Truly, youth is a time of clash and conflict—all the forces of life are riotously tossing about, seeking a master principle. The Church has the great opportunity to integrate these young lives around Jesus Christ. That is the very purpose of our Lutheran Leagues.



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### HOLDING OUR BOYS

What can we do for our boys in the early teens?

This was the question placed before our District convention in Saskatoon last year, with the result that a committee was appointed to make investigation into the matter and make a report next convention.

Such a question presupposes two things: First, that there exists an unfavourable situation amongst our boys in respect to the church; secondly, that we as a church, have failed to do what we can to meet this situation.

To every conscientious Christian, it is all too evident that so many of our boys after confirmation "fall away" from the church and are lost to Christ. Sit in on a Luther League meeting and you will find the boys in a small minority. Look in on a Sunday school, and you will ask, "Where are our men teachers?" Attend a Bible Camp or a convention and you will find the same low percentage of boys in comparison with the girls. This is an appalling fact and calls for deep consideration of each one of us.

In viewing the situation, it is only too evident that somewhere along the line, we as a church are failing our boys, definitely so, and that shortly after confirmation. There is a gap between confirmation and Luther League. This is fairly well taken care of amongst the girls with the Junior L.D.R. How are we going to render some like service to the boys. Hence the question, "What can we do for our boys in the early teens?"

Your committee has given this question some thoughtful consideration and three solutions have suggested themselves, namely; a more extensive Junior Luther League program, organized boy's work, and the Boy Scouts. The Junior Luther League should be sufficient, but for some reason or other it has failed to function as it ought. Probably what we need is a reemphasis in this line or with a slightly altered program. We leave it for your consideration. Organized boy's work, providing whole some activities for the boys in their leisure time, is a function which no congregation should neglect. Such activities seem to attract the youthful boy, with his craving for expression and adventure. We know of some pastors that have carried out such organized work with remarkable degree of success. We invite you pastors to tell of your experiences. How about an article in this paper? However, our committee has been led to consider the Boy Scout movement most strongly because of its apparent success in the States and because it being already an organized activity.

We have studied the dangers and benefits of the Scouting movement and though we have not as yet, come to any definite conclusion, we feel that, under sound leadership, there is a place for Scouting in the Canadian Lutheran Church. It is therefore our purpose to place facts and literature before our people so that they may become familiar with what this movement has to offer our boys in the line of wholesome activity and to

the development of Christian character. We trust that you can discuss it intelligently at our next District convention, with the result that some definite decision may be reached.

For your information we are publishing these articles, giving you some of the things that our committee has discussed and are agreed upon. We hope that many of you will respond, either through the medium of this paper or by direct correspondence. If you have already had some experience with Scouting, let us hear of them. We are also having a kit of Boy Scout literature mailed to every pastor in Canada. We ask you pastors to study the material thoughtfully and be prepared to give your opinion on it. Read it and share it with your people. Only as our people are educated on the matter can they hope to respond.

The next article will deal specifically with the Boy Scouts but in the meantime we throw out this question, "Does Scouting answer the opening question?" If so, then the following questions are pertinent.

1 How shall the program be sponsored?

2 How can we be assured of sound leadership?

3 What shall be the relationship to the Luther League, Bible Camp, other Scout troops, etc.?

4 What are the advantages of a well planned and direct Scout program for our church?

5 What phases of the Scout program shall we emphasize?

—O. H. Haugen, Pres.

### Moose Jaw Circuit Bible Camp

"I was glad when they said unto me. Let us go into the House of the Lord." Psal. 122:1.

This is exactly how I felt upon my arrival at our new camp site this summer. To think that we, in Moose Jaw Circuit actually had a Bible Camp that we could call our own. It was really a thrill to wind through the valley and see the red roof of our Assembly Hall emerge through the trees, and to witness the transformation that this site had undergone since the previous summer.

We now have a beautiful camp beside a river, a large building consisting of chapel, office, kitchen and cook's quarters downstairs, dormitories upstairs, and also a cabin for the guest speaker. The marvelous thought is that the Lord has provided the means so that everything is paid for.

At the service on Sunday morning, it was very impressive to witness the dedication of our camp to God. There has been much prayer behind this project. Luther Leaguers, this is only a beginning. Let us not stop now, but continue in prayer and in giving, so that our camp may grow and really be a means of holding and wining our young people for Christ.

There does not seem to be anything that can take the place of Christian fellowship such as we experience at Bible Camp in God's great out of doors.

"O Give thanks unto the Lord, for He is good: for His mercy endureth forever.

To Him who alone doeth great wonders: for His mercy endureth forever". Psal. 136:1,4. —G.C.J.

### Yorkton Circuit Bible Camp Report

On the mount of transfiguration, Peter said, "Lord, it is good for us to be here." Just so it is good for us to be at Bible Camp, and I believe we can sum up all our blessings in one word—"fellowship;" fellowship with God, and fellowship with Christians. Both are essential to the growth of the Christian life.

At our Nelson Lake Bible Camp this year, which was held from July 1st to the 10th, these needs were well met. James says in his epistle, "Draw nigh unto God and he will draw nigh to you." In ten days of studying and hearing God's Word, we were helped to do this through our morning classes and also evening services, which were

held in our newly built chapel. Evangelist Fauske, in his classes, presented the Anthropomorphisms of God, namely, His Heart, Back, Ears, Eyes, Hands. Our God truly is an almighty and All-knowing God. Pastor Tveit challenged us with lessons from Jonah. Jonah is surely a picture of too many sleepy Christians today, who flee God's will and as a result go down and down. Other classes also, such as the P.T.L. period, Luther League discussion period, hymn studies, all helped to draw us nearer to God.

Afternoon recreations helped us to enjoy Christian fellowship. Even a ball game or water-fight promote the spirit of Christian comradeship. Throughout we experienced with the Psalmist, "In thy presence is fulness of joy; In thy right hand there are pleasures for evermore."

Every day was climaxed by evening service. We were truly inspired by Pastor Fauske's messages. God was very real and present with us. After services it was good to know that groups assembled for devotions, and to hear a chorus sung quietly in some tent or cottage. —R. Melsness

### Saskatoon Circuit Bible Camp

The opening day, July 1, had at last arrived. By supper a small handful had gathered in the S.L.B.I. dining hall. It was good to be there again and to hear the voices blending together in the hymn for our supper devotion. Due to mosquitoes our evening service instead of being held in the school park was held in the school chapel. We were privileged to have as guest speakers, Pastor Dale the first week and Evangelist Lokken the second week.

It seems that at Camp everyone is so fearful of sleeping in that they are usually up a couple of hours before the rising bell (that is the first morning or so). Everyone was up bright and early on Tuesday. Classes began at 9 a.m. and continued through until noon with brief intermissions. One of the highlights this year was the period devoted to Missions in which we were shown Mission films. We were thankful that we were able to have the necessary equipment for this. Our teachers were Pastors Dale, Storaasli, Knudson, McFarlane, Haugen and Evangelist Lokken. Miss Clara Haugen taught two classes for the younger children. Even though we were fewer in number than former years God blessed us richly and His promise was fulfilled that where two or three are gathered together in His Name, there He is in the midst of us.

After dinner we had our quiet hour, and following that the recreation period. It is good for Christian young people to get together for play too. After supper before the vesper service where girls and boys' separate discussion groups. Many problems confronting our youth were discussed.

This routine continued until July 12, then Bible Camp days were over for another year. If you have never attended a Bible Camp by all means attend the next time you receive an opportunity, for at Bible Camp one receives rest for the body and food for the soul. —Astrid Hauberg

### S.L.B.I. Seeks To Serve Children

The S.L.B.I. has several channels through which it seeks to bring Christ to the children of Canada. Undoubtedly the channels with which you are most familiar are the Sunday School and Vacation Bible School. Students in the Bible Department at S.L.B.I. receive a special course of instruction in this field of service and are ready and willing to assist our pastors in this vital work of holding and winning our children to Christ.

S.L.B.I. also seeks to serve the children through the large variety of materials in the Bookstore for the busy hands and minds of the children. Let us give heed to what our children are filling their hearts and minds with, that it might be to their upbuilding in Christ.

Two years ago S.L.B.I. became the

centre of a new project, namely the Sunday School by Mail. We praise and thank the Lord for the many little lives and hearts He has, and is continuing, to reach through this venture. Sunday School by Mail is primarily for those who have no Sunday School or cannot get to Sunday School because of distance or some other reason. However some rural churches have no Sunday School during the winter months, so, many of these children enroll until their Sunday School resumes again in the spring. During these past two years Sunday School by Mail has gone to almost every province in Canada, to the North West Territories, to many of the States and even to Norway. We believe that the Sunday School by Mail is filling a very vital need in our church, but we also feel that there are many children who are not availing themselves of this opportunity to receive Sunday School instruction. Will you help the Sunday School by Mail to reach these children by sending in their names and addresses?

—Ruth McFarlane.

### The Canadian Lutheran Bible Institute

The school opens its fall term by registration October 28, and classes beginning October 29. There will be an opening service Tuesday evening, October 29 at 8 p.m.

The Bible School Movement throughout the church is growing. L. B. I. in Minneapolis cannot accept all the applications from those who wish to attend. Chicago L. B. I. is going forward. The Seattle L. B. I. has operated for a short time and looks to expansion. Los Angeles L. B. I. is rendering effective service for the Lord. C. L. B. I. in Camrose looks to a widening ministry. Two of the parish workers mentioned on page one of the Shepherd have attended C. L. B. I. One is a graduate. Besides this there is the quiet bringing the Word of God into the hearts of those who attend. Many of these render service with increased effectiveness in the local congregations.

Pray for C. L. B. I. and S. L. B. I. in the Canadian Field.

### BARE DENNE ENE GANG

"Bare denne ene gang, Karl," sa vennene til ham. Han var en ufordervet ung mann, hadde holdt sig fra syndens vei, men var nu blant dem og lokkedes av dem.

Jo, han ville være kar for en gangs skyld, han ogsaa. Han likte ikke brennevin, men han likte heller ikke at kameraterne skulle le ad ham.

Efter et glass kom der flere, og efter den første aften var det ikke saa vanskelig at faa ham med den neste aften, først i teatret, saa i drikkehuset, saa til spillebordet.

Om søndagen pleide han altid at gaa i kirke. Det hadde han lært av sin mor; og ingen var dog saa glad i ham som hans mor. Men da søndagen kom, saa kom ogsaa vennene.

"Bare denne ene gang, Karl! Presten kan visst preke uten dig, saa kan vi ha en fornøielig dag. Bare denne gang!"

Hadde Karl dog bare forstaatt hvilken slibrig vei han slo inn paa.

Fornøielsen bestod i saa slaa sig løs og drikke. Man skulle se hvort meget man kunne taale. Derefter foreslog man: "La oss se om vi kan faa Karl drukken!" Han var jo den yngste i forretningen.

Stakkars Karl! Han drakk med dem alle og drakk saa alene, og da den ene efter den annen "passet sig selv" og kom sig hjem, saa sat Karl ennu og drakk. Tilsist blev han av den ubarmhjertige vert kastet ut paa gaten.

Neste morgen fant politiet ham liggende paa jorden for aldri mer at aapne sine øine i denne verden.

Tenk, hvilken forferdelig maate at gaa inn i evigheten paa. "Bare denne ene gang!" Tenk paa hans arme mors, hans fars, hans søskendes sorg ved denne efterretning! Var det noen trøst for dem at det var "bare denne ene gang"? —Utvalgt.



Jeg er den gode Hyrde.  
Joh. 10:11

# Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Wadena, Sask., Andet No. i September, 1946.

Den gode Hyrde setter sit  
liv til for faarene.  
Joh. 10:11

## HVOR ER DINE SKATTER?

15 søndag etter Tref.  
Matt. 6:19-23.

Vaar tids store fare er menneskene ikke søker aa bli rik i Gud. Gud blir saa ofte glemt. Paa mange hold støtes Gud lenger og lenger tilbake, til han er ute av synet. En lærd mann har sagt at det kanskje ikke er noe ord som vaar tids mennesker er saa lite tilbøyelig aa uttale som ordet Gud. Bevisstheten om Gud i vaart liv, i alle ting og over oss har en tendens til aa bli utvisket.

Mange mennsker lever sitt liv uten tanke paa Gud. I mange hjem hersker der en dødens stillhet vedrørende alt aandelig. En arbeider, en gaar tilsengs om kvelden, en staar op om morgenen uten Gud, uten bønn til ham. En har sine gleder og sorger, men Gud holdes utenfor det hele.

Men naar Gud blir satt utenfor ens liv, da blir verden ens skatt som en binder sitt hjerte til. "For hvor din skatt er, der vil ogsaa ditt hjerte være." I det gudtomme hjerte sitter verden som avgud paa hjertets trone. Ofte er det mammon som dyrkes. Hvem kan nekte for at der i det moderne kultursamfund er et sterkt begjær etter penge og de nytelser, finere eller grovere, som pengene gir adgang til? Men naar pengene og livsnytelsen blir det største, gaar det som en brennende ørkenvind over hjertets edlere kjensler og høyere trakten og svier dem av. Det som er igjen er et avsvidd liv. Florisante tider er ikke alltid gode tider. Det kommer an paa om der ogsaa er framgang i Guds frykt og moral.

"Samle eder ikke skatte paa jorden..." Jesus mener selvsagt ikke at vi ikke skal ha noen eiendom, eller at det er galt aa legge noe tilside for sine gamle dager, saa vi kan unngaa aa falle andre til byrde. Det er ikke hans mening at vi ikke skal søke aa bedre vaare kaar gjennom trofast og ærlig arbeid. Jesus har ingen premie aa tilby de arbeidssky og de late. Den som ikke vil arbeide skal heller ikke ete. Guds frykt og arbeid er de to bærende grunnpiller under et sundt samfundsliv—et trofast og interessert arbeid hvor Gud tas med. Naar Jesus advarer mot aa samle skatter paa jorden, tenker han paa faren ved aa aa gjøre penge og livsnytelse, alle de jordiske goder til livets store hovedsak. Vaart hjerte skal være fritt overfor verdens goder. De maa ikke besnæres av dem. "De som kjøper skal være som de som ikke eier noe, og de som bruker verden, som de som ikke bruker den." Fri oss fra begjæret etter aa bli rik! Bevar oss fra samlermani! Naar vi ligger paa kne for verdens ting og nytelser, da har vi grepet fryktelig feil av hva livets egentlige mening er.

Det er særlig en ting Jesus framhever naar han advarer mot aa samle skatter paa jorden: disse skattene har ingen evighetsverdi. De er forjengelige. Vi kan snart miste dem. Og engang skal vi si farvel til alt i verden. I døden maa vi slippe alt av vaare hender, like til den siste mynt. Verden forgaar og dens lyst. Hvor fryktelig om vi da har bundet vaar uødelige sjel til det som forgaar! Hvor tragisk aa ha hatt sin høyeste glede i det som vi maa gi slipp paa!

"Samle eder skatter i himmelen, hvor hverken møll eller rust fortærer, og hvor tyver ikke bryter inn og stjeler!" Det er Jesu raad. Og hans raad er alltid tryggt aa følge. Søk aa bli rik i Gud! Grip med troens haand din Herre Jesus Kristus og i ham det evige liv! Da faar du evighetskattene i eie. De kan ingen ta fra deg, heller ikke døden. For du har Jesus selv

## ANFEKTELSE

### — Spørsmål Og Svar —

Ved Sogneprest Gunnar Dehli

"Jeg er i mørke. Hvorledes skal det bli lys i min mørke sjel? — Tutkten i Bibelen er saa lett aa ta til seg, men ikke trøsten."

"Jeg ville saa gjerne leve for Jesus og være et vitne om ham. Men naar jeg ser paa mitt liv, blir det det motsatte. Naa orker jeg nesten ikke aa høre eller lese Guds ord lenger. Det er saa mørkt. Har Guds aand forlatt meg?"

"Det tales saa ofte om at en kristen ikke skal akte paa følelsene. Men apostelen sier: "Vær alltid glade!" Er ikke glede ogsaa følelse? Kan en være en kristen naar en intet følger og sjelden er glad?"

"Jeg er ung, men har ligget paa sykehus i flere aar. Jeg lider av et hjerteonde og er nervøs. Jeg har saa lite av den fred som Jesus lofte sine. I stedet er det frykt, uro, kamp og strid. Ofte gaar det paa livet løs Jeg er i nød og tenker: Om du var en rett kristen, saa ville du være mer rolig naar det kommer noe paa."

"Jeg har vært trett og nedfor i flere aar. Dette har ført med seg aandelig mørke og spesielle kamper mot det onde som holder paa aa ta overhaand over meg. Hvorfor er den guddommelige kraft borte fra mitt liv?"

"Hva skal jeg gjøre med den stadige frykt for at jeg ikke er et rett Guds barn? Jeg tviler paa meg selv og min salighetssak og tør ikke tilegne meg Guds naadeløfter."

"Jeg har ikke den syndserkjennelse med frelsesryd som andre troende. Jeg har faatt tro at den som kommer til Jesus, vil han ikke støte ut. Men tvilen kommer: Du er ikke omvendt og frelst. Jeg kjenner meg kald og hard og ikke drevet av Kristi kjærlighet."

"Jeg er syk og har hatt en tung tid. Orden fra Hebr. 6, 4-6 og frykten for at jeg har syndet mot den Hellige Aand, skaper mørke og fortvilelse i sjelen. Hvori bestaar den utilgivelige synd?" Luk. 12, 10; Matt. 12, 31, 32, 35; 1 Joh. 5, 16.

"Er det Gud selv eller er det jeg som bestemmer hvor lenge jeg skal være gjestet av den Hellige Aand? Kan Aanden ved ulydighet mot frelseskellet bli tatt fra meg?"

Disse og flere andre innsendte spørsmåls viser at troende venner i denne tid mer eller mindre er kjent med det de gamle kalte anfektelse. Hva er anfektelse?

Ordet anfektelse finnes ikke i Bibelen. Men Skriften gjør oss kjent med mange anfektete Guds barn. Matt. 11! Salm. 73. De troendes anfektelser er som vann som overskyller sjelen, Salme 69, og hom den lutrende ild, Es. 48, 10.

Anfektelse rommer noe av tvilen i seg. Men tvil og anfektelse er ikke det samme. Anfektelse er noe mer og noe annet enn tvil. Tvilen ligger paa det intellektuelle omraade og hører erkjennelseslivet til. Anfektelsen griper dypere — ikke inn i følelses— og hjertelig, men borer seg inn i det innerste indre og følges av bitter samvittighetsanklage og svære samvittighetsoppgjør. Anfektelsen fører den troende inn i strid og nød, fristelse og mørke og blir som et aandelig jordskjelv, da selve trosgrunnlaget synes aa ville røkkes.

Anfektelse hører troslivet til. Det er bare den levende tro som anfektes. Den døde tro faar være i fred for Satan. Anfektelse er et livstegn. Anfektelse er, som ødemarkspofeten

med all hans naade, og du ser et stort lys midt i døds mørket.

—H. Arnholt Strand

Paavo Routsalainen sier, "den troendes daglige reisekost". "Et vakt menneskes liv er strid og kamp inntil enden. Tung er striden mot synden, men ennaa tyngre mot tvilen og vantroen, naar vegen synes stengt og lyset slokket og alle vaapen er fratatt en og helvete aapner seg for en." Slik hadde Paavo erfart det. Imidlertid finnes ganske visst troende venner, som gjennom et langt kristenliv omtrent blir skaanet fra anfektelsens lidelser. Men "I gudfryktige sjeler, som Gud har skaanet for disse store aandelige anfektelser," sier Christian Scriver i et av de herlige kapitler om de aandelige anfektelser i sin "Sjeleskatt", "takkt Gud for det!" Og saa gir han, den benaadete sjelsesørger for anfektete, slike troende det raad aa være paa vakt og vokte seg for det hovmodige og selvsikre sinn. For det skal de vite, at de smaa fisker smetter gjennom garnet, hvor de store sitter fast.

### Glem ikke sykebesøkene!

Jeg var syk og i fensil, og I saa ikke til meg.

Hvor mange blir det som faar sin vandelsattest skrevet med disse faa kjente ord: "Jeg var syk og i fengsel, og I saa ikke til meg" (Matt. 25, 43).

Det blir ikke faa.

Endog blant prester og emissærer. De har det jo saa skrekkelig travelt. Pa livsregnskapets dag kommer menneskene til aa lekse opp en serie gylne unnskyldninger. Men "ikke den som gir seg selv skussmaal, holder prøve, men den som Herren gir skussmaal" (2 Kor. 10, 18).

"Jeg var syk og i fengsel, og I saa ikke til meg."

Det finnes "kristne" som aldri en eneste gang har satt sine ben innenfor et fengsel for aa se til en fange som sendebud i Jesu sted.

Noe annerledes blir situasjonen naar det gjelder sykebesøk, som vel de færreste har unngaatt aa maatte avlegge en del av. Men hvordan var det med hjertelaget?

"Aa se til" er noe helt annet enn aa la seg se eller aa se paa. Mor ser til blomstene sine naar hun vannet og renser og stiller med dem. Far ser til hestene sine naar han røkter dem hver enkelt med omtanke og kjærlighet. Foreldre ser til sine barn naar de følger dem i vansker og hendelser med samme alltid like rike kjærlighet og oppofrelse. "Aa se til" rommer noe mer av aktivitet og hjertelag, interesse og omtanke enn en blott og bar pliktmessig oppvarning.

Og en ting til som den store mester har innseende med: "Jeg var syk og i fengsel, og I saa ikke til meg." "Jeg" — "til meg". Slik var det vi skulle se paa disse som sitter bak de fire celleveggene eller ligger bundet av sykdommen til sykeleiet. Vi skal se paa dem som en sjel, dyrt kjøpt ikke med gull eller sølv, men med Jesu dyre blod. Vi skal se paa hver enkelt som en sjel som ikke maa mistes for himmelen, og som Herren har gitt oss en særlig omsorg for som forbeder, som hjertevenn, som sendebud i Jesus Kristi sted. Resultatet faar bli hvad det vil, bare vi aldri glemmer baade at den syke er en Jesu Kristi medarving og at vi representerer ham som sa: og har det tungt, og jeg vil gi eder hvile."

Naar jeg naa selv ligger syk og tenker igjennom all mine sykebesøk, da har jeg en bønn i min sjel: Gud vær meg synden naadig! Og dernest at Jesus for sin kjærlighets skyld vil stryke ut den forferdelige vandelsattesten med alt hva den innebærer. (Se v. 45—46). Og til sist at jeg kunne faa naade til aa innhente noe av det forsømte i denne en av kristenlivets

## Som dagen er skal stryken være

Vor Herre sa: "Bekymre eder derfor ikke for den dag i morgen; for den dag i morgen skal bekymre sig for sine egne ting. Hver dag har nok i sin plage," Matt. 6, 34. Og erfarer vi ikke at vor Herres ord er sande? Hvilke mennesker faar utrettet mest i livet med minst møie og besvær? Er det vel de engstelige? De som forespeiler sig mulige ulykker og stadig spør: "Tenk om det eller det skulde hende? Hvorledes vilde jeg være i stand til at bære en slik prøvelse?" Nei, langt, langt derfra. La os ikke forspilde den styrke som Gud har git os for den dag i dag ved nødige bekymringer og engtselser for morgendagen. Den dag i dag har fuldstendig nok i sin egen engstelse og omsorg. Hver dag har nok med sin plage, og hver dag har nok ved sin glede. Denne dag og morgendagen tillike kan ende med et forskjellig fra hvad vi haaper. Men de kan muligens ogsaa ende meget forskjellig fra hvad vi frykter. Se ikke alt for langt fremover, at du ikke skal faa se ting som maa komme, men som du enda ikke taaler at se. Om vi forutsaa den motgang som skal komme, vilde det kanskje knuse vort hjerte; og om vi forutsaa den lykke som skal komme, vilde det kanskje fordreie hodet paa os. La os ikke befatte os med fremtiden, men holde vor sjel derfra og være ydmyke som smaa barn, tilfreds med dagens føde, dagens undervisning og dagens leketimer, sikre paa at den guddommelige lærer vet hvad som er ret og hvorledes han skal opdra os og hvorhen han skal føre os, skjont vi ikke vet og heller ikke behøver at vite andet end at den vei som han leder enhver av os — om vi bare vil lyde og følge ham trin for trin — fører til evig liv.

## MORS MAKT

De fleste mennesker er det som deres mødre har gjort dem til, sier Spurgeon, Far er hele dagen borte fra heimen og har ikke halvdelen av den innflytelse paa barna som mor har.

Derfor har en mor ogsaa et stort ansvar, selv om hun enn er den fattigste i landet, for saare mye avhenger av om hennes gutter og jenter blir gode eller daarlige. Som gartneren er, saa er hagen.

—Som konen er, saa er familien.

Samuel vilde aldri ha blitt Samuel, dersom Hanna ikke hadde vært Hanna. Vi vil aldri se en bedre slekt av menn før mødrene blir bedre. Naaden ligger ikke i blodet, derimot finner vi som oftest at menn som Timoteus har hatt gudfryktige mødre.

Smilet paa mors ansikt har lokket mange inn paa den rette vei.—Frykten for aa bringe en taare i hennes øie har holdt mangen mann tilbake fra en ond hadling.

Gutten kan ha et hjerte av jern. Men hans more kan dog som en magnet holde ham. Djevelen gjør aldri regning paa at en mann er førtapt saalenge han har en god mor. Mor—din makt er stor. Se til at du bruker den for ham som selv i døds kampen tenkte paa sin mor.

"Norsk Missjonstidende."

## Guds gavebrev

Nu er det vel der oven, jeg intet enser her, se opfylt er nu loven, og gaven given er. Den tid vi var uvenner, vor Gud forsonet blev. Om jeg end intet kjender, jeg tror Guds gavebrev.

—C. O. Rosenius.

hovedoppgaver og kjennetegnet paa at vi virkelig er kristne etter Jesu Kristi egne ord.

—Sigurd Berg



### Prince Albert Circuit Y.P.L.L. Convention

The Prince Albert Circuit Luther League met in convention at Birch Hills, Saskatchewan, from August 9, to 14, 1946.

The convention was opened with a song and prayer service. Rev. A. Tveit then introduced his topic on Personal Evangelism. He spoke of the need, showed by illustration the small amount of such work done even where there was opportunity, and began a discussion of the tools provided for use in this work.

The theme "Christ wants you to listen to Him" was developed under three heads—In church worship; In stewardship education; In temperance education. The church is not to be a dormitory for sleepers but a workshop for Christians. Church worship is an activity to be entered into wholeheartedly by both congregation and pastor. Stewardship is another activity in this workshop. Christ is to be not only our Saviour but also our Lord, the master of our whole life in all its parts. Temperance in all things is a Scriptural principle. But in our day it is necessary to stress particularly the evil effects of liquor. It ruins the person, the home, the nation, without mercy or partiality. We as Christians can give it no mercy or quarter in our opposition to it.

The tools to be used in personal evangelism were further discussed by Pastor Tveit in the afternoon. The Holy Spirit will make us aware of opportunities when He takes possession of our hearts. The Word of God provides our weapons of attack and defence. Prayer is the power house which gives strength to work and which oftentimes opens the doors which seem hopelessly shut and barred.

Several young people who had been to S.L.B.I. gave us their impressions of the School stressing the importance of such Christian emphasis upon those who attend and giving interesting sidelights on the routine of school life at a Christian boarding school. There is need for expansion and improvement of the physical plant. There is need for continued support, not only with our money but also with our prayers.

Friday evening Pastor M. A. Dale brought the message on the theme "Christ wants you to be saved". Salvation is needed from sin, from physical death, from spiritual death. This salvation is intended for everyone and is valid for time and eternity.

The discussion of the tools was continued on Saturday morning. The places where such work can best be carried on were also suggested. Any place or any time may be proper but not necessarily so. Tact or common sense must also be used. There are seasons when a full spiritual impact can be made. There are also times when a person may rather be driven away.

The fact that Christ wants us to talk to Him brings out the importance of prayer. Prayer is a source of spiritual strength. It is the Christian's vital breath. It is a working tool for extending God's Kingdom. Sometimes it is the only tool which can be used to reach a particular soul with God's message of salvation. The Spirit can work through you even if you can do nothing else than pray. Saturday afternoon Pastor Tveit spoke of the different types of people met when doing personal work. Some are covering up sin in their lives and are nervous or over talkative or evasive or non-committal. Others are openly defiant and deliberately insulting and rude. Some know what it is that they should do and yet will not do it. Yet for all Christ died and rose again. To all God extends His love and mercy. He knows you and wants you to be His now and forever.

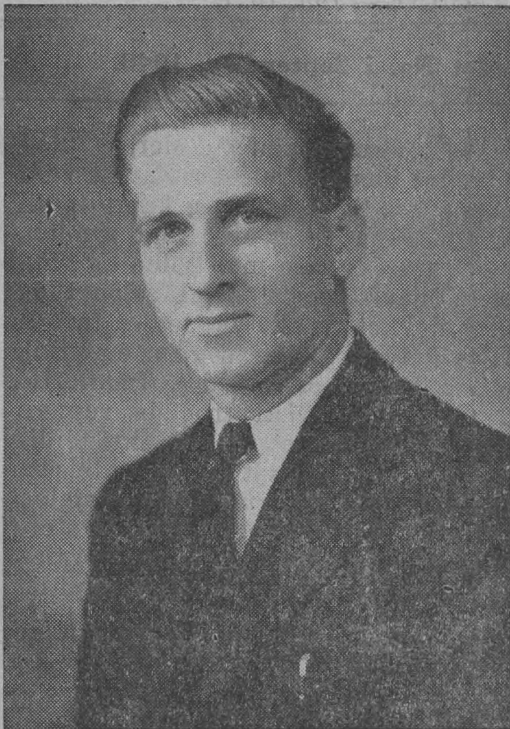
The business session was important and interesting. It is God's business we were discussing. The elections, reports and motions for future activity were prayerfully considered.

(Concluded in column three.)

## YOUNG PEOPLE'S LUTHER LEAGUE

G. LOKEN, Editor, Outlook, Sask.

(Continued from column one.)



Mr. Luther S. Olson, Camrose, Alberta, newly-elected vice-president of Canada District Y.P.L.L., who will also serve as the new editor of the Luther League page in the Shepherd.

### WITH THE EDITOR

In the next issue of the Y.P.L.L. page in the Shepherd, a new editor takes over. We wish Mr. Olson much joy in this work.

It is a great privilege and responsibility to have a part in editing and preparing material that goes into our Lutheran homes all over our Canada District. The task is not difficult when Luther Leaguers and officers send in articles in the form of news, topics, poems, practical suggestions for Luther League work, etc.

The retiring editor wishes to thank all who have co-operated with him in the work. He is especially thankful to members of the old executive whose enthusiasm, vision, and constancy proved abundantly that faith was in action in their own lives.

We are thankful for our new leaders. Let us all support them with our prayers and co-operation! —G. L.

### President's Column

"I demolish theories and any rampart thrown up to resist the knowledge of God. I take every project prisoner to make it obey Christ." II Corinthians 10:5 (Moffatt).

As a new and important work is undertaken in Christ's name, these words of Paul seem particularly apropos for us in the Luther League. The opportunities for the Luther League to serve Christ are boundless, and our special projects in particular give an outlet for service to every Luther Leaguer.

However, may the words of Paul also be true of our Canada District Luther League in all of our projects, "I take every project prisoner to make it obey Christ." It might be possible for the projects to become sidetracked, so that they fail to accomplish the purpose for which they were established. We need the co-operation of every Leaguer, and of every League that these projects are made "prisoner to make them obey Christ." We need to pray that God may have his way through our various projects, the Faith in Action project, the Evangelistic project, the Reading project, the Pocket Testament project, and the Bible Camp project.

It is sad to see how roaring mountain streams with all the vigor and enthusiasm of youth are gradually slowed up and spread out in influence as they flow along the river system. We want to keep these special projects of the Canada District Luther League alive and vital, serving Christ to the utmost.

Further, we of the new executive committee covet the prayers of our Leaguers that we may be given grace and insight to carry out our tasks to

The P. T. M. program was conducted at an outing that evening with supper taking the form of a weiner roast.

Saturday evening Pastor Dale showed us how Christ wants us to live for Him. It is only in Him that we can live, that we can have life and have it more abundantly. It is an individual matter. Christ speaks to each one personally. This life in Christ is all-inclusive. My time, my talents, my possessions are His and He expects me to use them in His service.

A communion service was held at 10:00 a.m. Sunday morning. The 11:00 o'clock service was conducted by Pastor J. B. Stolee. Pastor Dale then told how Christ wants us to be happy in Him. Petty differences must be overcome. We should forget ourselves in the service of the Lord. Then we can make our impact felt upon our community and upon our nation.

The choral Union conducted the afternoon service. Part of this service was a discussion of the theme "Christ wants you to work for Him". There is needed a varied and full program in our world today. Any such service given from a pure heart will be rewarded in a way past our understanding or expectation. Pastor Tveit then showed how Christ is knocking at the heart's door. He wants to come into your heart. He wants to come into your life.

Sunday evening Pastor Dale brought us the closing message. The great blessing of salvation is the reward of eternal life in heaven. Christ wants us there with Him forever. But being there is determined here. It is only in this life that we can be prepared for heaven. It is I who determines this for time and for eternity. It is you who determines it for yourself. Christ invites to salvation but we must accept. When we accept, the reward is promised by God. It is in heaven. There we shall be like Christ. It will be blessed because we shall be like Him, for we shall see Him as He is.

Therefore the message comes to you, "Christ wants you!"

—Contributed

### Seven Ways of Giving

1. The Careless Way—to give something to every cause that is presented without inquiring into its merits.
2. The Impulsive Way—to give from impulse—as much and as often as love and pity and sensibility prompt.
3. The Lazy Way—to make a special offer to earn money for benevolent objects by fairs, festivals, etc.
4. The Self-denying Way—to save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacency.
5. The Systematic Way—to lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, or one-half. This is adapted to all, whether poor or rich; and gifts would be largely increased if it were generally practised.
6. The Equal Way—to give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.
7. The Heroic Way—to limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.

A. T. Pierson.

the very best of our ability. We also covet your suggestions for the various phases of our work. May God grant that we in the Luther League may be influential in "holding and winning young people for Christ."

—Olaf K. Storaasli

### Decisions of Luther League Board

The Board of Directors of the Canada District Luther League met on Monday, July 29th, in Moose Jaw. The old and new executive committees, and most of the circuit presidents were present. A great deal of time was spent in reviewing the convention just concluded, and also in laying the plans for the Worker's Conferences to be held in October. However, there were also other considerations, which ought to be shared with our Luther Leaguers generally. We briefly mention them here for your information.

1). It was decided that we accept the allocated budget for our district and that we regard it as a minimum.

2). The Christian Service Flag was explained as being similar to the military service flags we had in our churches during the war. On this flag all those who have entered into full-time Gospel service will be indicated by a cross. This would include pastors, missionaries, parish workers, teachers at our Christian schools, and the like. More information will be given to our Leaguers in forthcoming Shepherds.

3). The Board was agreed that we should try to carry out a Canadian Bible Camp Workers' Conference, to pool ideas, plans, and suggestions by which our Bible Camps may be synchronized better, and possibly improved.

4). "Faith in Action Sunday" with special emphasis upon our special project, and offerings for the same, was set for December 1, and Leagues were encouraged in so far as possible to have special programs with this in view.

5). A moving picture camera was to be bought and presented to Miss Joyce Bergh as a gift from the District Luther League as she goes to the mission field in Colombia.

6). The District Board decided that we suggest to the officers of the Norwegian Lutheran Church of Canada the advantages of having the District Convention sometime during one of the first two weeks in June, 1947, to give more time for Bible Camps, Vacation Bible Schools, and the like.

We hope that all Luther Leaguers will notice these decisions and seek to incorporate them into action within the local Luther Leagues.

### THE POWER OF THE SPIRIT

Mr. Spurgeon once preached what in his judgment was one of his poorest sermons. He stammered and floundered, and when he got through felt that it had been a complete failure. He was greatly humiliated, and when he got home he fell on his knees and said, "Lord, God, Thou canst do something with nothing. Bless that poor sermon."

And all through the week he would utter that prayer. He would wake up in the night and pray about it. He determined that the next Sunday he would redeem himself by preaching a great sermon. Sure enough, the next Sunday the sermon went off beautifully. At the close, the people crowded about him and covered him with praise. Spurgeon went home pleased with himself and that night he slept like a baby.

But he said to himself, "I'll watch the results of those two sermons." What were they? From the one that seemed a failure he was able to trace forty-one conversions. And from that magnificent sermon he was unable to discover that a single soul was saved.

Spurgeon's explanation was that the Spirit of God used the one and did not use the other.

Have you ever had a similar experience in teaching the Word? We can do nothing without the Spirit who helpeth our infirmities.